

M2291

Saturday, August 25, 1973, Music      Must Remain in  
Sunday, August 26, 1973, Lunch      Transcription Room

Mr. Nyland: I'm so sorry that you have to come here so early in order to get a seat. I don't know what to do about it. I've told you once, I think, that, sitting in New York and getting there by seven o'clock or before, several people already there. I sit seven, maybe, I see a few people; half past seven the room is filled. You have to sit again for at least half an hour. <sup>Waiting.</sup> Sometimes it's warm. What are you waiting for? And why do you come so early? You know, I wished -- how will I say it -- reserved seats? Or I come all of a sudden at seven o'clock instead of eight? Is it necessary? I don't understand it. <sup>quite</sup> Because you sit here for one hour at least. <sup>and</sup> What do you do during that hour, waiting, for what? You talk a little bit. Waiting for what, for what is so important that you have to be here...

Of course I'm stupid about it. I wish it weren't so. I wished I would just come and just have a little talk. Like sometimes impromptu, you know, you sit with a little bit of lunch or so, you have a thought, someone says something, you talk a little bit. For fifteen minutes. Wouldn't it be much easier? I know it is silly. I know it cannot be done. I know it is good to have a larger group, to sit together even if you wait, expecting. Maybe your expectations take a certain form, but then I should know. And should I be sensitive with that kind of a knowledge so that when I do come in I feel it? Or when I look at you -- I cannot see you. That is a, a terrible handicap I have. Otherwise I could see your face. I could see an expression, I could see perhaps a certain expectation, I could feel perhaps certain things -- sensitive to it. Then I <sup>would</sup> know what to say. How to say it, how to begin. From where, so as to have contact.

Of course we want to talk about Work. We want to talk about life. We want to talk about that what is important. And I think about that many times: what is still important. Because it seems I've said so many times, not the same thing, a different setting. Sometimes a little different words, sometimes a little different background, or perhaps even perspective, a few new concepts that creep in once in awhile.

Because, you see, I Work also. I keep on Working. Talking with a group makes me Work. After a group is over, I'm satisfied if I've been able to gain from it. It's not only you, it's a necessity for me, sometimes to say things, to formulate them, to get them clearer. To put them in certain words that you can understand them, so that then in that kind of an understanding, I will profit. When I listen afterwards to a tape, which I do quite often, to hear what I've said and how I've said it, tonality, the kind of words, the sentences, the clarity, of that what is necessary for an understanding, not something that I have in my mind. It sometimes has to come out in a certain way so that you can understand what I have in my mind. That it is that kind of clarity. And I listen, of course I criticize it. I say, it was not the right kind of a word, it should not have been said that way, it should have been different. maybe next time I can remember. And maybe next time I don't remember. And it comes, again and again, it comes out of my mouth

How can I profit most? How can you profit most? How can we get together on that kind of an idea of Working together while in a group, while we are here in the presence of something <sup>that</sup> we wish to create, which I try to talk about in a certain way to bring it clearly to you as well as to me. What. God? That what is of spiritual value? That what is of the hereafter, that what belongs to heaven? Can we to some extent bring down something of that <sup>heaven</sup> so that it enters into us, or that it creates in the atmosphere a certain consideration? A mood of something that is with this atmosphere that you could breathe in?

How do you imagine your life. <sup>What</sup> will it be? How can you at the present time consider what it ought to be, <sup>what</sup> you ought to become. How can you prepare for the time that you will not be on this earth, even if you don't think about it. A man is a strange creature. Of course he is between two worlds. We know that. We say that <sup>what</sup> is taking place within himself, that what he is made of, that what we call atoms and electrons in certain configuration with nuclei, with protons, <sup>e</sup>neutrons, all the different elements that go in movement, are related to each other and are kept, kept together in a certain way because of such movement, and there is definitely a balance because they don't explode, not the way they are! <sup>that</sup> is on the one side. And on the other side, our planets and <sup>the</sup> sun, our solar system. That's still our world, although we are a part of the total universe, <sup>but</sup> we don't know enough about that. <sup>We're</sup> ~~That's~~ just a little atom in relation to the totality of the universe. So although the same relationships exist, we have that kind of a macrocosmos and microcosmos, and we are in between. And we try to understand ourselves. And we start to compare with that what is outside, and ~~start to~~ translate it in terminology of ourselves. And then we see the microcosmos, and we see also certain laws, and we try to see that for ourselves.

What is the value of such comparisons. Where do we live and where do we wish to go. What are we now? If we say that there are four states of consciousness, we are <sup>in</sup> between two of them: a sleeping state, as we call it, and that what we hope to be as a self-conscious state. Again, we don't talk about cosmic consciousness, that is too far, that belongs to something else. We hope to be affected by it, and without any doubt, that what is self-conscious is affected by that what is cosmic. Because we couldn't have the desire for self-consciousness unless we were intrigued by the <sup>possibility of</sup> cosmic. If we are here, and that what is self-conscious is number two, and cosmic is number three, then we wish for three and settle for two.

But you see, what happens to that what we are within, as so-called matter existing, and not matter at all in the ordinary sense, because we know there are more openings between the molecules than the molecules themselves are (worth), that everything could be compressed and it would be a very small matter compared to the volume which we now have, even as a body. What is it that we wish: to grow up and become self-conscious. How will we find out?

You see, it has always been a difficulty for me. There are two directions. Man is in between, and that what is above is also below. The direction in which we wish to go, and grow out to, is exactly the same as the wish for becoming within and discovering our inner life. That what is Magnetic Center for us is very similar to the sun outside in our solar system. That what ought to become the sun within ourselves is our own mind. And the change over of this kind of a world of ourselves is exactly the same as the wish to go through the planets to the sun, or through the inside to oneself towards ones magnetic center. ~~There is a similarity~~

Now why is this similarity? Because you see, we are very much confronted now with the condition of our ordinary sleeping state, including dreams. Dreams which exist and have a certain value. Dreams which are used for giving us knowledge. Dreams which can be attributed to the condition of ourselves or to the influence of other forces which can affect us. What happens in our sleeping state? I say a separation of centers, because we get/rested and then the centers ~~get~~ separate from each other and can start to function in a different way.

What happens when we Work on ourselves: a separation of centers. A possibility that each center could develop, independently of the other. We call it objectivity when we go towards the sun. We don't call it objectivity when we go towards ourselves, which for us is like a lower state of consciousness.

But the result is always the same. Either we go to the right or to the left, towards the microcosmos or <sup>towards</sup> the macrocosmos. Because dreams are made up much more of the atoms in a certain structure, in which when we are ~~asleep~~ <sup>Asleep</sup> as a body and with the feeling and with the mind, that what is then separated from each other because of rest, is then capable of receiving information exactly the same as that what we can receive when we become self-conscious.

And this is what I want to emphasize. Not everybody, it is not given to everybody to have dreams, even if they are valuable. Even if we talk about soul travel. Not everybody has that kind of a soul. And I say for that reason, many times, that Gurdjieff is a little closer at hand because we can see what is taking place at the planets and the sun in our solar system. And we can because of that see very well what could take place in the development of oneself by Work on oneself, the creation of objectivity within ones own little solar system, and then achieve the result of three separate--separate centers functioning in such a way, but now in a state of self consciousness. And then, because of this separateness, receiving from the outside world, as spiritual values above and away from our solar system, information.

And this is what I mean by the sensitivity ~~that~~ <sup>which</sup> is possible to reach when one becomes more and more objective, and when there is a freedom from the desires of the body. And when there is a possibility of the development of such centers like the Keesdjanian and the soul into more full grown bodies. That gradually a person becomes sensitive to a variety of different influences, to which he is not sensitive at all because he's so busy. And where he can become sensitive to them, when he is not as busy as indicated by his physical sleep.

And so I compare these things. What is more available to me. For what reason am I interested in pursuing the course for objectivity. Because I remain with myself the way I am. I am, during the day, able to make contact with that form of self-consciousness. I don't have to wait for my dreams during the night. I can Work whenever I can, and if I understand objectivity well enough, and if I can see that result of objectivity in the formation of two other bodies which are <sup>now</sup> potential, then the possibility of being in contact with that what is given from above is much greater when I don't sleep physically. But when I'm awake and when I Work.

When I Work, I mean by that, when I make attempts, every time that I possibly can, to change my thoughts and my feelings into an awareness and into an emotional state. When at any time that I think about it and feel about it, I try to separate that what is now functioning together to bring about a state of self --- self --- how will I call it --- subsistence, that what is separate from each other and at the same time remaining alive and continuing to stay alive without any interference of the one on the other. Very much like a state of sleep in which dreams can take place. But this time I remain, you might say, in charge

And this is the tremendous advantage I always have felt of Gurdjieff in trying to reach a state of self-consciousness. The results ultimately will be the same; that is, ultimately I must admit that what what is above me or around me or omnipresent with me can have qualities which I want and are desirable, and which will give me more insight into the state in which I am. But the practical application of being in contact, I have much more when I'm still awake and direct myself in a certain way, particularly when I ~~want~~ to work on myself, that I can at that time create. And this time I wish to create an 'I' which belongs already to the state of self consciousness. Because I give it that kind of property, those attributes. I call them, of course, impartiality, I call them very definitely not subject to time.

But then, when they do exist and this 'I' becomes for me a guide in my life, then the result logically would have to be that that what is me at the present time becomes looser and looser and more free, and free from the bondage of this earth. Because that ultimately is what my aim is, to be free from this earth, the same way <sup>as</sup> that the aim of soul travel is to be free from this earth and to live in a spiritual world. My problem becomes how can I live now, while I'm still with my good senses, existing on this earth, become <sup>that</sup> what I want to become in a form of self consciousness that I am as a man, and Gurdjieff would call that as a man, but harmonious.

You see, I think there are two reasons why I prefer it. Or, rather, three. The third reason I would say right now: I'm afraid of soul travel. But the other two reasons are very definitely acceptable to me. One is, that I remain on earth until I've paid for my existence. And the other is, that emotionally I otherwise would become starved if I



just live in my soul. That is the way I define a soul, à la Gurdjieff. A soul which is an intellectual part of oneself, which is the form of a certain creation of concepts which can exist <sup>and which are</sup> in my mind, and which are not tinted emotionally. And I feel that by just pursuing soul, <sup>and the</sup> development of a soul, I skip something which I always have called the necessity of a scaffold which is reachable for me, because I cannot reach an intellectual body. That is the fulfillment of it. The intellectual body by itself requires the fulfillment of a total octave. At least that's the way we express it. The fulfillment of a Kesdjanian is only a so-la-si. I have already a do-re-mi, <sup>I have</sup> a very good beginning. It has to be changed because the rates of vibrations are on the level of ordinary feeling. They are not as yet deep enough or emotional enough. They are not as yet in a certain kind of freedom which I would like to have as a Kesdjianian body, but a Kesdjan, if it is a scaffold, remains bound to my body, until my body releases the Kesdjan. Then it will have to stand on its own feet. And of course the fulfillment, the total fulfillment of a man is the formation of his soul. But I cannot do that until I go through something that is necessary for me, to step from one place to another. Because a soul is too far away from me, the way we define it. We can quibble about the use of the word "soul" but intellectually speaking, as far as Gurdjieff is concerned, <sup>that is</sup> it is a concept of a soul which is entirely free from the physical body. Because a soul only starts, in the Gurdjieffian system, at the si-do of the physical. <sup>The</sup> Kesdjan is still bound to it. Now I can travel with the Kesdjan. \* Of course it is possible when I die, I don't have a completed soul at all. I may have something that starts to grow like that. But perhaps it is a question of terminology.

In any event, what I wish for myself is an emotional state in which I desire, I hope, I wish with all my heart that I can grow up, that I can develop, that I can become free. That is not for me a mental question. It is a feeling which I think belongs to me because it stimulates me and also it gives me energy. My mind is too far away from my body, because it stays within itself. It is not related as yet to my heart until I start working. When I work, my mind starts to function in conjunction with the potentiality of my feeling. And then the mind starts to produce certain chemicals which are of use to me, pineal or pituitary glands, through the hypothalamus. <sup>And</sup> Of course there is that Handbledzein question, of the feeding of the Kesdjanian body, as coming from the mind, because that's where it can be produced. But it has to go to my heart and to the rest of my so-called psychic body.

Kesdjian is simply emotional body, whatever you may now, you want to call that. For me it is a stepping stone only, and I cannot get away from it because this stepping stone gives me the proper relation to this earth. It is the beginning of gradually finding my place away from this earth without leaving it as yet. The continuation of my life on earth, and utilizing every experience of this earth in a certain way, extracting from it everything that can be extracted, and to use it as building material for the Kesdjanian body, sol-la-si, and at the same time, of course, do-re-mi, because I cannot, of the soul, I cannot forget that, it goes always parallel. So there is a formation of that kind, but it is not permanent at all.

I hope you understand it, with the three body diagram, that you see it, how it works. How the sol-la-si is above the si-do of the physical. But how the sol-la-si of Kesdjian is parallel to the do-re-mi of soul. And the do-re-mi of soul is not permanent at all. It only becomes a soul after the fa stage.

And so this is why I like Gurdjieff. This is why it gives me a chance really to work. This means it has in it the possibility of becoming free from my body. This is why I believe that it negates gradually, and very gradually, all subjectivity. This is why I believe in it because it seems to me the kind of esoteric knowledge that I'm a little bit familiar with because of reading or because of past influences. It seems as if it then finds a certain place.

For instance, I don't think that Gurdjieff is the only one who ever has talked about these possibilities. We know from <sup>o</sup>Buddhism, we know the "only way", so-called. We know certain functions, even, in Zen Buddhism of what is meant by timelessness. We know from esoteric knowledge, Madame Blavatsky, Secret Doctrine. It's..I studied it, quite a bit. It was necessary to see how Isis could be unveiled. It's necessary, you know... sometimes one reads, and you have a little prejudice. I'll have to admit, <sup>you</sup> of when I heard of Alice Bailey in 1922, or 21, it was before I met Gurdjieff, I associated it with something I was then interested in, very much interested in, Christian Science. Because I wanted to study that. I wanted to know why matter didn't exist and why God was only love. And at that time there was an association with that book and the name, and I didn't like it very much. And I put it back on the shelf, I had a copy of one, of one of the

books. Afterwards I changed my mind. I read it here and there; in the last years I've heard it read. And it is something that is quite remarkable for me, because it talks very much about conditions as they are, as I can believe in, and giving information of what it is necessary to strive for. In very simple terms. It is not easy, the books are not easy. They are scattered. Information is here and there, and therefore it is not so easy to read. But I would say "All and Everything" is also here and there. You have to learn how to read it and how to combine it.

I mention that as something that interests me at the present time more. More than anything else, perhaps. More even than ~~AKOR KAR~~ although that is also tremendously interesting. It talks about soul travel. It talks about a far country, a far away country. At the same time there are things in that that I cannot as yet agree with, and I can simply ascribe to my particular state of my mind, which is not sufficiently developed. But you see, I have to remain honest about what I can believe in logically. And that is why I mention this question about macrocosmos and microcosmos. It satisfies my particular scientific bent of looking at nuclei and electrons. Because I did for a couple of years very intensive work on atomic structure. And it appeals to me. I've separated, tried to separate, isotopes, if you know what I mean. Those are chemical structures which differ by means of one electron from each other. And it was a very interesting scientific experiment in which it was necessary to weigh substances to the seventh point behind the decimal. <sup>Therefore</sup> And that is not an easy matter. /~~AK~~ I say, that kind of microcosmos and the structure of an atom, elements, how to, how to see a structure as atomic with energy, with that what is available, the splitting of the atoms, and so forth; all of that appeals, I would say, to my scientific inclination.

But then, astronomy. And that what is as a result of astronomy applied to daily life as astrology. I don't know much about it. I'm interested. I cannot always place it, because although I'm mathematically inclined, I've never had the patience to figure things out of that kind. But I see it as a generality of a possibility of space, and how in space different levels exist. How theosophy covers that as a certain subject of interest.



Many things I did read before 1924, when I became interested in the ideas of Gurdjieff. And then how out of that totality of a great deal of knowledge, because I'd read a great deal, started to fall in place, and connected with each other, and the different directions of interest <sup>tion</sup> found, you might say, a common language. And I've never given that up because whatever I now study or hear about always is placed against this: what is the practical possibility of an application of <sup>my</sup> knowledge in my daily life, so that then in daily life I make a Sunday out of every week day. That when I can direct, I do direct. When I am the boss of myself, I have the ability to work, and I'm not dependent any longer on anything, even on my sleeping state. Because there I become ~~again~~ dependent on <sup>again</sup> something else that I hope for. Perhaps I can prepare for it. At the same time, what is there that I can count on the next day. Because you see, this is my trouble. I will follow a teacher, I will be very happy to go after him and follow him all throughout, and go with him to Tibet and come back again. And at the same time, where am I while I follow the teacher? It is definitely a rule that after 33 years, I would have to stand on my own feet. And I have to test in the world what I then believe in. <sup>On</sup> On my own. And my own feet. And then develop that what can be developed. Not by being held by the hand by someone, but face the world as it is. <sup>And</sup> One has to become equipped for that.

How do I equip myself? By trial and error. Or by making attempts of application. Or by following a certain guide, which I call "I", mostly of my own making. But in the image of God, whatever I understand of that kind of an image. At the same time it means I have something present with me which at times can definitely tell me what is right and what is wrong, the further I go in the possible development of such an entity. And it is my wish to try to develop it, by the grace of the Lord. I don't forget God. Because I know I'm that kind of a creature who emotionally must have this kind of possibility of a relationship of that kind, believing and hoping and expecting and being every once in awhile in the presence of that what comes from above for me to give me a chance to become emotionally involved in that kind of a wish that I actually want to become a man. And it is that form of energy that is useful to me. Because ultimately in preparing, because of emotional states, and using it for the formation of Keesdjan body, using it for the consideration of life, <sup>in</sup> wherever it

may be, in whatever kind of a form, including all forms existing everywhere and always in eternity. To understand life as something that cannot be dying, and will continue to live with me. And considering this little life simply as a little stepping stone towards others/ I wish at the end of my life to know what I will have to do again, or come back <sup>for</sup> and I would like to settle the questions of my debt, as much as I can now to pay up, that I don't have to come back to pay a couple of dollars to mother nature. That is what I wish. At the same time being guided, constantly, in the light of Objectivity, which is the same as saying in the light of the grace of the Lord. Because for me that kind of omnipresence of course is objectivity. That is the only way by which I can understand that omnipresence business, or even omnipotence, or ~~even~~ omniscience. All such things, "omni", are around me everywhere and I always and I must understand those things. Or at least I must know in what direction to go when I say all this is finite, and I wish to reach infinity because that is freedom. Or when I say I wish to understand the momentum of existence as a movement, as an equilibrium between different kind of forces; because life does not live unless it is expressed.

And whatever statements I make in my own philosophy, I am interested in that what could become of me, through my effort under the influence of heaven, under the influence of an 'I' which has to be created, which becomes immediately a reality for me as soon as the imagination makes this 'I' function, then that what is a reality for me gives that kind of <sup>an</sup> energy in the form of impressions received by 'I', makes 'I' a definite something, ~~because it~~ <sup>which</sup> receives my own reality, faulty as that may be because of certain thoughts and feelings. At the same time, it creates the 'I' from the imagination, the imaginary state into something that actually exists and then can become present to me. I can actually experience the existence of 'I'. When I am very quiet and sensitive enough, I know that in my mind there is an activity, and I can sense it. I know that at times there is a form of some kind which comes sometimes as a form, sometimes <sup>as something</sup> as an entity existing which is in the presence of me, and I know that exists, I say, sometimes, like an 'I', of that kind of quality. Sometimes like god, sometimes an angel, sometimes a spirit, sometimes my brother.

Whatever it may be, I do experience that, because something in me is aware of that existing. And I am still on this earth, thank God, with my eyes open.

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I have no objection to any information which can reach you in any way. I don't object of any kind of an interest in dreams. They have a value because they exist, and it is good to find out what value. I'm only saying I do not wish as yet, for myself, soul travel, because I'm afraid. I'm not developed enough. I'm not sure that I will come back. There is so much in me that wishes to leave this earth. I have to hold myself down here because I have to fulfill a certain task. Otherwish I would be free and through. I have at times very little interest to keep on living. And if I actually would try to be away from this earth, I don't think I would come back. I would bring, I would break the silver cord. Because the interest that keeps me here is only<sup>a</sup> debt I have to pay. A debt to Mother Nature in the first place. That's my personal debt. The other debt is to Gurdjeiff. And I've taken on myself ascertain task regarding him; that is why I talk about him.

And otherwise, I try to follow that what is the safest for me, constantly trying to keep my feet on the ground. And working and living in accordance with certain principles I can understand, and having experiences which I can translate. And not living in any further imagination. I want to be absolutely sure that I as man belong to this earth, and that I extract everything from this earth, and everything from my personality which is given to it, in order to turn it to good use. Without indulging in anything if I can help it. By remaining honest, if I can be that. By not wishing to be hypocritical, or talk about things that I have no business talking about. That I behave if I possibly can, as a man ought to behave regardless of conditions. And that whatever it is that is given to me as suffering, that I will go through, because I have to solve that problem. It is not that easy; I know that. At the same time, I don't give up, as long as I'm alive. I hope to stay alive for a little while, for a little while longer. I don't know how much I still should pay to Mother Nature. Who knows, maybe I can make a deal with her. Maybe she can say, here, I'll give you a discount, insuch and such a way. Or maybe she will say, if you want to go away, I will look the other way. And of course that I don't do. Even if it is presented to me. I will die, I hope, like a man. Burdjieff would say, "don't die like a dog. Don't die like an animal." When he said, "don't die like a dirty dog," there was an expression on his face which was terrible. And still he meant it probably when he says and stalks about slugs.

You see, it is not an easy matter, and it is not always joyful. And at the same time, the kind of seriousness does require that one investigates or takes part in all possibilities of manifestation which is given to any one man on this earth. That means that one has to include in the possibilities of experience ~~as~~ as much as one possibly can take care of and can master, and not be bamboozled by a variety of different experiences which have no meaning or which are dangerous. That one must take that what is given and not go out of the way; that one must learn how to understand oneself, and to see what the three centers, what the meaning is of three centers and how they function, together or not together or interfering with each other. That there is no other way to find out what one is, than only by separating them first. Then study them, in whatever they are. Then combining them in the proper proportions so as to form an entity of being.

That's the aim of a man. He must be made up of three centers. Two won't do. Two just oppose each other, and meet, and what is left is the balance between the two, particularly when the two centers are a little opposing factors. It's only by means of three that something can be reached; a unity out of a triangle. That is the idea, that is the symbolism; that, I think, is the underlying law of Triamonia, of understanding the three centers of man. Even if two are still potential, they belong to heaven, he has to find out for sure what his centers mean, why they are there, and to attend to them. Ultimately to have all three under a control and directed from the level of his being. You see, the 'I' as a guide functions in the beginning as a controlling factor. Work on oneself is a regulator for that what is the machinery of oneself so as to make sure that the energy which is available is evenly distributed over the totality of requirements. And it is for that reason this kind of work available to a man to be able to live longer or to make his life on earth sufficiently valuable so that during that time he can acquire new knowledge new experience, new identities, new possibilities which are now potential to grow out. Sometimes with his belief the creation of that <sup>what</sup> which is for him a new reality.

When one talks about realities, they should stay home, within one's reach, within the possibility of making them actual. And at the same time they should be realities which do not belong to this earth. And not stay in imagination.

But you see, I don't want to talk too much about things I don't know anything about. And certain things I don't want to know about. As I said, I don't like to have soul travel as yet. I will have soul travel; when my body dies, I'll go all over the place. I can wait. Particularly because I feel I still belong here. And I still talk. And I probably will continue to talk about Work as long as I have breath.

I want to say those things because of your interest in a variety of different things, of that what you gradually get exposed to and that I hope that you can place such influences properly. That they are not going to make you deviate from that what is the all important item of development, that is freedom from yourself.

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I must come back to the question of freedom, because it is quite fundamental. It means, of course, that I know I am bound. But the indication of freedom is indicated by means of dying, or rather, that kind of a concept that belongs to my physical body, and which is an absolute fact I will experience. And the preparation for that means I have to prepare for being able to live without my body. So whichever way that is now meant, I call it freedom because it means freedom from my forms of behavior. It means a limitation of the expressions of my life, because I'm dependent now on my body. It also means that my feeling center is dependent on the body for expression. So the first thing is to settle the question of the language of emotions. Of being able to live in such a way that life is expressed emotionally and not by means of my body.

But for that I must know first what my body actually is. And what it should do. I talked about the requirements of that, of certain things that do exist and have to be attended to in a certain way. And that gradually the body should become the servant <sup>for</sup> the other two, because the life force is still potentially possible to develop into something else, which I say that is the expectation for a man: to develop that what is not now. And that what belongs for him to a higher level of being. Those are just definitions; so-la-si of Kesdjan belongs to a higher level. It is the beginning of one's self consciousness. It definitely belongs to that what is needed for the formation of a soul.

It means definitely a certain <sup>accumulator for</sup> ~~accumulative~~ energy which, at this moment when the Kesdjanian body can die, can to, be given, to the soul body at the stage when it's most important.

What is most important in any octave; the going over from that what is temporary into that what is permanent. What is important for a man? To leave his life which is temporary to go over into something that he believes is more durable. It does not mean that after he dies he will always remain that kind of a spirit. Perhaps he will have spiritual life. Perhaps he will have a certain something to attend to. Maybe there are certain laws that he has to be submitted to. That he still has to do; perhaps, his karma, is not as yet fulfilled. Who knows what he has to face and under what kind of instructions he will have to continue with his life.

But of course it is wonderful to consider it that way, as if life on this earth is just a little bit of something that is to be followed, of course, by the entry into a spiritual world in which there is more freedom. Because the body is a bondage. It is a terrible thing to be staying within. And it constantly causes such trouble for ourselves, because the body has its own requirements which are many times completely contrary to that what seems to be necessary in order to reach God. And of course one starts to think about it; how can I, in God's name, pay for my existence?

That is the question one should ask. How can God help me, to tell me how to pay? Because I don't know my payment. And I don't know how much I owe. Mother Nature is, you might say, larger than I am. It's on the horizontal scale, still; it belongs, as Mother Nature, to this earth. Even if it is more, let's say, has more people; even if Mother Nature is like a body having different people as cells. It's a little different in particular, in step-wise diagram, but it has very little to do with the development, because Mother Nature as such is simply the totality of all mankind. And whatever that may be, that what I wish to understand from Mother Nature, she is not going to tell me how to get out of my unconscious state. So I say, in God's name I want to know what I am. Because only with that I will be able to find out. I wish, in that kind of prayer, to be guided by that what is already in God's name, as created as a form for my 'I'. So that I don't depend on that what is still hidden; my magnetic center is there, I do not know how to talk to it. I do not know how to listen to it. I can imagine it. And I can have



big words for it. And at the same time it is not a reality as yet, and if it is in imagination, I cannot make it into a reality. Even if I say I have a belief of something that exists as a reality, it is not a reality for me. Because I keep on eating and drinking and sleeping and feeding my body. And I'm not living in soul travel. It may be an experience, but that's about all. I can remember such things, perhaps, when I come back to earth, but it's not expressed in terminology of the earth. I can be influenced by mediums, by those who are in contact with higher levels of being, and expressed then in terminology I can understand as belonging to this earth, in certain choice of words and so forth. And at the same time, I cannot translate it into terminology belonging to me as experience, because if I did, I would imitate. It is not given as a method. It's only given as something that ought to exist, and one strives for it. And many times striving for it, subjectively, will not create objectivity. It will not create freedom. It will create a condition which binds me, because it belongs to this earth. That is the trouble. I wished information to be given to me as I grow in the potentiality development of that what is Keshdjan and soul, and will be fed certain amount of food which belongs to the level of my development, so that I then can rely on this 'I' guiding me through the difficulties of my life to that what is an understanding of my life and fuller comprehension of everything <sup>that</sup> belonging <sup>to</sup> the development of my three centers. I expect Gurdjieff to tell every step I take. And <sup>what</sup> every step I <sup>go</sup> take up, that, belonging to <sup>that</sup> what I go to, the language will be in conformity to my understanding. And you see, that is the truth. Because as I grow, as I apply the ideas of becoming, <sup>as</sup> you might say, aware, and I hope for impartiality, in six months I know that I wasn't there, but now I am. In a year I didn't think I would be there where I am now, six months ago. After ten years I find out what it is really to be impartial. The question of time is still difficult; it belongs to my soul, you know. That is the trouble. That is why I don't understand timelessness. But I can understand deep emotions. And I can understand inclusion into such emotional states the totality of all life existing. That is the direction I wish to go. Because then I will meet conditions in this life, as well as wherever, in my thoughts as well as or in other kinds of realities, of that what is required of me. That I use the existence of life in others to become free from myself in giving.

That's why I always emphasize this question of caring for others, as something extremely important, because it's the only way by which you can grow up.

I feel I want to explain certain things like that, because it does not mean that I, that you have to respect me for it. I am just, I've said many times, a person who wishes to understand life. Naturally, it will have to be my life. It is that what is given to me, that for which I am responsible. For which I wish to work. And it is my God that I have to face. But in that respect I can tell you what it takes, what it takes for me and what I believe in. And then, in believing that, and in telling you about that experience, you can form your own God-religion. You will not be, and you don't have to be, dependent on anything else but your own conscience, your own magnetic center, to have that what is for you as possibility for consciousness within your own personality -- again I say, by the grace of God, of course; everything belongs to that kind of universal value. But at least you will be steering in the right direction, and not having to follow what you think is right, and you in your limited ideas of your mind can believe in, because many times you will reach the wrong, the wrong kind of a goal.

I want to warn you about that, because whatever you do, remain objective so that you can have that kind of freedom. When you can be free from yourself, when you can be free from all your little tendencies, free from your wishes even to develop your own talents, free from wishing to be independent <sup>of</sup> anyone, make sure that you have a guide with you with whom you can be dependent, or on whom you can be dependent. And make sure that that guide is created by you. You can thank God for being born; you will have to thank yourself for work on yourself. All of it you give when you die. Because that what is the understanding of one's body is the first requirement of how to become free of it. Since it has grown on this earth, and belonging to this earth as part of this earth. That is the development of your body to become a center, I said the other day, in sensing, in draining, in becoming sufficiently aware of itself by a little subcenter of intellect of the body, for definite reasons. I explained it.

It's necessary to understand the aim of one's existence, of the reason why the body happens to be on this earth. And to be used for the purpose of further growth of those kind of entities which are not at all full grown, but we must have them grow up because of certain efforts we must make.

~~No one will help you. People will~~

No one will help you. People can inspire you, Reading will help you, listening can help you. Thinking and meditation can help you. But then the doing is the only way by which you will change the information which has been given into the actuality of living.

So what else will I say? Really nothing. Because it is very important that you understand how life can be formed by yourself to make it part of an understanding of a totality, first, self-consciousness, freedom from your body, not to continue with the necessity of having your body provide the opportunity for soul travel. I hope you understand it now. That is why I do not believe in it; Because it would bind me much too much to my body. And it would have the requirement that I must return to my body, if I come back. At the same time, I want to be completely free from it.

But, you must live your life. You have to find out. You remain the former, the maker of your own conscience. You will have to develop it. You will have to learn how to listen to it, and become more and more sensitive to that what is a requirement for your Kesdjanian body. Only when a conscious<sup>ence</sup> exists, your Kesdjan body will exist. Handbledzoin can make it be alive as a body, but a <sup>Conscience</sup>conscious will give it the aliveness of life itself. Your conscience at the proper time will allow the Kesdjan body to ~~die~~ for the sake of your soul.

To Gurdjieff.

And so, goodnight. I hope you have a good Sunday tomorrow.

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Sunday, Aug. 26, 1973--Lunch

MR:NYLAND: You know in large organizations, there is a president and a chairman, and sometimes the president is the chairman of the board. The president wants to have a little bit of quiet time and not the difficulties of being the head of the company and they push him upstairs and he becomes the chairman of the board. I have that feeling at the present time. I've carried this group for some time. I would like to become chairman. I will gradually delegate certain information, responsibilities to different people and it is up to the group as a whole to see what they can make of it. I've said it before, and of course every time I have to say it, as ~~either~~ <sup>either</sup> a result of not being heard or that it is forgotten and I say it now particularly in respect to people who like to see me. I love to see people but I have other work also and then I have to make a distinction, what would I want to see a person for or what does such a person want?

The emphasis of our group is work on oneself, trying to understand how to deal with one's unconscious life: what to do with it; how to accept it; and in what direction one's life in the future, so called, should take and in what direction it should be; how one can utilize any kind of difficulty as an obstacle to remain still in touch with that what one really wishes which in the end means freedom from this earth - the possibility of something existing of a spiritual value which brings a person then, after his death, to a level of existence where he has to work out the rest or whatever there is left of his Karma. And therefore seeing me in respect to whatever are questions of your own life, I would like to know what it is that you expect Work to do for you; because you see, you run the risk that you consider me a little bit like a psychiatrist and I don't want to be that because I am not and I cannot function that way. I can be a listening board and I can help you perhaps in formulating because of a little age that I have and some maturity.

The question is still, is it right that I spend the time in that sense even if it may be desirable on your part. I would have to be the judge if I feel that it is the right kind of a thing. When your questions come from your essence of your being, when there is something <sup>that</sup> <sup>you</sup> very definitely want to know for yourself in regards to the possibility of growth, that I would say is legitimate. But when it comes to de-

cisions you have to make in ordinary life, I'm afraid that I should not help you. I run <sup>very</sup> much a risk even in telling you what I actually think ;because you see,if you come with a question and you explain circumstances and different factors that have influenced your undecision- your inability to decide and you come then with that kind of a questioning attitude ,you can expect that I will answer you .If I understand the situation I most likely will have an opinion. If I don't, I would say it. If you ask me for advice, then I have to give it .You can not expect me to have not an opinion about certain subjects I have an opinion on when you ask me for that kind of an opinion.Now you can say that it may be wrong if I express what I really think but then don't come to me and don't ask .

There is another realm in which I express an opinion without being asked . That is my sole responsibility and it is nobody else's , It has to do with what I consider Work- a desirable aspect of Work,a reminder of what Work means,and a certain description of how one should go about it . I see this desire of Work on one's self in the method of Gurdjieff as being influenced by a variety of different things also expressing esoteric knowledge and when I'm engaged in wanting to promote ,as it were, Gurdjieff and follow that what I believe he told me or that I think he charged me with, I have a very definite obligation to talk about it even without anyone asking me to talk simply because at times I feel that there may be a difficulty in the way for anyone being affected by a variety of influences from an esoteric realm not knowing exactly what <sup>the</sup> attitude of Gurdjieff would be in regard to those questions , Then I will have to speak up because <sup>I</sup> represent to some extent ideas of Gurdjieff ance I have devoted my life to it.

Now, you need not agree with what <sup>I</sup> say . All I do is to tell you what my opinion would be if it were asked . You can still tell me that you don't want my opinion .Then if that case -is the case, don't come and listen to me because I will not change that attitude on my part . I want to remain outspoken about anything that has to do with Work, with the difficulties of Work,with the interpretation of esoteric knowledge,the way I see it,and based on whatever I know of myself as experience,and I will try to continue <sup>t</sup> to be quite honest about such pronouncements .

I was reminded of that with last night because I was quite definite in saying certain things which you need not agree with, but don't misunderstand it. Your verification ~~with~~ that what you wish in your own life, is going to be your truth. You don't have to follow what I say even if I influence you to some extent. You take it and you digest it for yourself. You don't have to follow what I say simply because <sup>has been to</sup> you/believe in certain things I have been saying in the past.

There is a point <sup>X</sup> at which you have to stand on your own feet, in which you will not be able to take any kind of esoteric knowledge from anybody until you can verify it with yourself in your life, because the truth can only be found by your own experience. It can not be given to you by anyone. It can be elucidated, it can be made clear, <sup>it</sup> ~~is~~ an open vista ~~is~~ for you. It can give perspective whenever you are in the possibility of contact with anyone talking about spiritual life and development, but it will not help you if you just follow what someone else is telling you. The only <sup>way</sup> by which you can actually find out is when you put to practice what is given as something like a theory or like a feeling or like anything that has to do with the possibility of an understanding, that then if you wish that understanding to become yours, you take all the knowledge which has been given to you, all the reading you have done, all the kind of contact you have made, in whatever way you have reacted to them, you digest it with in yourself and in your own activity, and then the attitude of your life will depend, will then determine what will be the level of your being. And that 's all I say, because it has always been. Never take what I say. Gurdjieff said exactly the same thing. "Don't take my word for it. You verify in your life. You find out if you can understand Work. You see if that what is given as Work can be applied by you. You continue to see if you can have continued belief in it, because that what then becomes your own is going to be the truth for you."

The gratitude <sup>shown</sup> ~~for~~ Gurdjieff can remain but Gurdjieff never wanted followers who would take just exactly what he said and then fell asleep with it. There have been many instances in Gurdjieff's life, and I've mentioned them before, several people who were devoted - absolutely devoted to him, and he carried them for a certain length of



time, until he felt that they should stand on their own feet and he chased them out of the Priuré. He told them to stand on their own feet. He cut them off from information in not sending it and I <sup>can</sup> ~~could~~ give you names ~~name~~ after name, people I happen to know, and I was present when such a thing happened. That Gurdjieff did this for their own sake, there is no question about it, because it will be much more convenient for him to keep such people with him and around him and use them if necessary—if you want to use that word, 'use them'. Even if he did continue to give them what ~~was~~ <sup>was</sup> necessary for them, and to tell them and not in that sense, <sup>using</sup> them, but only give information so that they <sup>used</sup> ~~can~~ grow; but when he came to the conclusion that they were falling asleep and just wanted to be in his presence, then he felt that it was necessary to stop all that nonsense because it would affect their particular way of their life and he did not want to be in the way of their growth.

That is why I feel, you see, that Gurdjieff was such a marvelous example as a man, because I don't know of any particular <sup>Gurus who</sup> to send people away, not in our time. That it did exist, and we ought to know, of course, that certain stories like that ~~do~~ exist. I mentioned last night, how a pupil can stay for thirty-three years and then must go on his own. How many times an artisan is given to a person desiring to acquire dexterity had to stay with him for a certain length of time and then was sent out into the world. Of course, it is logical, <sup>and</sup> without making any particular comparison about that, I see this group as a whole, having to stand and <sup>to</sup> ~~learning~~ to stand on their own feet. It's quite obvious that I won't be here all the time and if there is anything in this kind of a group wishing to continue to live and wishing to use the barn for their own growth and actually becoming as much as they possibly can, a <sup>MAN</sup> ~~and~~ harmonious in the sense of Gurdjieff, with a full development of all their potentiality, <sup>ies</sup> in the form of three bodies which then can be fused and become one as an entity, that will determine the harmonious condition of their being, then of course, you have to start now to learn how to stand on your feet, that I can become a little bit of a chairman of the board which receives every once <sup>little</sup> in a while a/kind of a report without wanting to go into any kind of a detail because you must leave it to someone else.

One of the rules of organizations <sup>of this kind,</sup> is a one man any kind of an outfit, ~~is that~~ he has to learn, that although he can do the thing hundred per-cent, he has to trust others and he has to delegate to them, his assistants, or his vice-presidents, so that they can do the work even if they <sup>do it</sup> ~~run~~ eighty per-cent efficiency. Otherwise, an organization will never grow <sup>when it is intended to</sup> and it will die when the man <sup>at the head</sup> of it will die.

I don't think it is right that such a thing exist. I don't think it will have that much of a danger. I think that this organization, if <sup>you</sup> we call it that way as a group, will continue with different individuals and that for a long time will remain dependent on the development of different persons as they are now; that it will be practically impossible to cement relationships; that it will be many years <sup>are</sup> necessary for an understanding of each other; that when I talk about it, almost I would say I talk about it with my tongue in my cheek because I'm not so foolish about it. I know what the difficulties are and how they have remained and how we are constantly in contact with the outside world and how the outside world is not helping us; and how we in our own little world are not very much helped by our vanities, and self-love; and that what we call simply wish for oneself, egoism, and egotism; that what is going to kill any possibility <sup>of co-</sup> ~~for~~ operation is your own way to wish to do what you wish to do regardless of someone else wishing to do something in the same way but you don't want to join it. That is why I tell all the time, share whatever you can share for the sake of yourself, not for the sake even of someone else and not for the sake of having a Barn. Of course I wished and I do wish this Barn to continue as a group, but the group must remain alive and must fight now against tendencies which we all have and which are inherent in human nature, inherent in the conditions of this earth. That is why we talk about it, to see what is happening already now and will continue to happen if you keep on closing your eyes to it. You must honestly fight for that kind of cooperation with each other, and for that what is most important — that you are absolutely honest, <sup>that</sup> regardless of what other people may think and say

about you. ~~That~~ within you you have a Conscience that determines your activity, and that does not give anyone a right to judge you. At the same time it is very welcome if that what you are is consistent with what you are within and can be admitted as being that by the outside world. That is constantly the difficulty. That is why I talk many times about gossip, about impressions that are being received and distributed among us which have no value whatsoever and which simply are there in order to to enjoy a little mud and enjoy that kind of a thing which has no value then only for your own little bit of ~~a~~ satisfaction. One has to learn, I think, to become honest. Also one has to learn not to be critical. One must accept a person when he says I mean it, that he means it, even if later he may change his mind because of the change of his own conditions and perhaps the acquisition of more knowledge, that then he can say, "I use to say that, at the present time I don't because I've grown". There must be that kind of a distinction of giving the person the benefit of the doubt. At the same time the admission that ~~when~~ something is wrong and is not considered wrong then perhaps the Conscience has to be touched, and you must say "That was wrong" to yourself so that you know and maybe by the grace of God and with the <sup>aid</sup> of Work you may be able to change it.

Of course that's an aim for oneself to see what one is, to find out the identification of oneself with the ideas you have in your mind and your feeling, to substitute such ideas and feelings <sup>that what is</sup> with real knowledge, that what gives you the understanding, that what belongs to God and not to man. That one goes from this earth to different levels, constantly hoping for more and better understanding, <sup>loosening</sup> ~~loosing~~ oneself up from any kind of a form in which life happens to exist at any kind of a level, ultimately trying to understand the existence of life as it is without form. When Gurdjieff talks about "I see all of you naked", I've used that term before, it is not without your clothes. It is that what is the reality of yourself that he could see, and quite definitely I would say I experienced that what is within oneself, ~~essence~~, ~~essential essence~~, <sup>the</sup> reality, that he saw and fortunately he could overlook or at least understand the particular form in which our manifestations were produced surrounding him. We were

many times hypocritical, many times trying to impress him, many times not wanting to do really what he told us but always find some little bit of an excuse or rationalization and then making it appear as if we were better than someone else or <sup>that we were</sup> better than he might think. And it was interesting when Gurdjieff could look at you because he could see and you knew it. He didn't have to say it, you knew it damn well what he knew and in the presence of that man you would disappear as if you would fall through the floor because the truth was there. You could say yes it was fortunate for me to have that experience. Of course I'm glad I had it. It gave me the realization of what is meant by truth, by honesty and by simplicity. And that's all I talk about. I would like very much all of you to grow up to the extent that you can grow in understanding and to be truthful about that what you have experienced and that what you believe in and continue to believe in for yourself. You will have to reach the freedom ~~that~~ ultimately will be given to you. You have to work for it. God will help you but he won't do your work. You represent a parcel of Life. That is your responsibility from now until eternity.

We talk about <sup>the</sup> new life, we talk about renaissance, we talk about the ability to be able to be different on a different level. We talk on birthdays about the new year to have a new level. We talk about children being born as a new life, considering ~~them~~ them, considering oneself, what can one do to keep them at that level when they are still unspoiled, to prevent them from being affected too soon, to see what there is in the past of oneself which can still retain the value even in a new year. That one is constantly affected by the t kind of a past, how can one free oneself from one's past in order to make the possibilities of the future an actuality? It is always the same thing: we are here, are we asleep, do we wish to wake up, are we subjective, do we wish to become objective, are we human beings, do we wish to become like God? That is the problem.

So to Gurdjieff.